

VERMONT TELEGRAPH.

ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

EPHRAIM MAXHAM, PRINTER.

VOLUME VIII.

BRANDON, THURSDAY, MAY 26, 1836.

NUMBER 35.

TERMS OF THE TELEGRAPH.

* The VERMONT TELEGRAPH is published weekly at \$2 a year, payable within four months, or \$2.50 at the end of the year.

To subscribers out of the State, residing more than 100 miles from this office, the paper will be sent for \$3.75.

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THE FOLLY OF MEN MEASURING THEMSELVES BY THEMSELVES.

"For we dare not make ourselves the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."—COR. X. 12.

We want not to shock the pride or the delicacy of your feelings. But on a question so high as that of your eternity, we want to extricate you from the power of every vain and bewildering delusion. We want to urge upon you the lesson of Scripture, that this world differs from a prison-house, only in its being a more spacious receptacle of sinners;—and that there is not a wider distance, in point of habit and of judgment, between a society of convicts, and the general community of mankind, than there is between the whole community of our species, and the society of that paradise, from which, under the apostasy of our fallen nature, we have been doomed to live in dreary alienation. We refuse not to the men of our world the possession of many high and honorable virtues; but let us not forget, that amongst the misdoers of the highway, we hear, too, of inflexible faith, and devoted friendship, and splendid generosity. We deny not, that there exists among our species, as much truth and as much honesty, as serve to keep society together; but a measure of the very same principle is necessary, in order to perpetrate and to accomplish the end of the most unrighteous combinations. We deny not, that there flourishes on the face of our earth a moral diversity of hue and of character, and that there are the better and the best who have signalized themselves above the level of its general population; but so it is in the malefactor's dungeon; and as there, so here, may a positive sentence of condemnation be the lot of the most exalted individual. We deny not, there are many in every neighborhood, to whose character, and whose worth, the cordial tribute of admiration is awarded; but the very same thing may be witnessed amongst the outcasts of every civilized territory;—and what they are, in reference to the country from which they have been exiled, we may be, in reference to the whole of God's unfallen creation: In the sight of men we may be highly esteemed, and we may be an abomination in the sight of angels. We may receive homage from our immediate neighbors for all the virtues of our relationship with them, while our relationship with God may be utterly dissolved, and its appropriate virtues may neither be recognized or acted on. There may emanate from our persons a certain beauty or moral coloring on those who are around us,—but when seen through the universal morality of God's extended and all-pervading government, we may look as hateful as the outcasts of felony,—and living, as we do, in a rebellious province, that has broken loose from the community of God's loyal and obedient worshippers, we may, at one and the same time, be surrounded by the cordialities of an approving fellowship, and be frowned upon by the supreme judiciary of the universe. At one and the same time, we may be regaled by the incense of this world's praise, and be the objects of Heaven's most righteous execration.

It must be quite palpable to any man who has seen much of life, and still more if he has travelled extensively, and witnessed the various complexions of morality that obtain in distant societies,—it must be quite obvious to such a man, how readily the moral feeling, in each of them, accommodates itself to the general state of practice and observation,—that the practices of one country, for which there is a most complacent toleration, would be shuddered at as so many atrocities in another country,—that in every given neighborhood, the sense of right and wrong, becomes just as fine or as obtuse as to square with its average purity, and its average humanity, and its average uprightness,—that what would revolt the public feeling of a retired parish in Scotland as gross licentiousness or outrageous cruelty, might attract no disgrace whatever to a resident in some colonial settlement,—that, nevertheless, in the more corrupt and degraded of the two communities, there is a scale of differences, a range of character, along which are placed the comparative stations of the irreputable, and the

passable, and the respectable, and the super-excellent; and yet it is a very possible thing, that if a man in the last of these stations were to import all his habits and all his propensities into his native land, super-excellent as he may be abroad, at home he would be banished from the general association of virtuous and well-ordered families. Now, all we ask of you is, to transfer this consideration to the matter before us,—to think how possible a thing it is, that the moral principle of the world at large, may have sunk to a peaceable and approving acquiescence, in the existing practice of the world at large,—that the security which is inspired by the habit of measuring ourselves by ourselves, and comparing ourselves amongst ourselves, may therefore be a delusion altogether,—that the very best member of society upon earth, may be utterly unfit for the society of heaven,—that the morality which is current here, may depend upon totally another set of principles from the morality which is held to be indispensable there;—and when we gather these principles from the book of God's revelation,—when we are told that the law of the two great commandments is, to love the Lord our God with all our strength, and heart, and mind, and to bear the same love to our neighbor that we do to ourselves,—the argument advances from a conjecture to a certainty, that every inhabitant of earth when brought to the bar of Heaven's judicature, is altogether wanting;—and that unless some great moral renovation take effect upon him, he can never be admitted within the limits of the empire of righteousness.—Chalmers.

CHRISTIANITY AND WAR.

I do not think that those who feel an interest in the virtue and the happiness of the world will regard the animosity of party & the restlessness of resentment which are produced by a war, as trifling evils.—If anything be opposite to Christianity it is retaliation and revenge. In the obligation to restrain these dispositions, much of the characteristic placability of Christianity consists. The very essence and spirit of our religion are abhorrent from resentment. The very essence and spirit of war are promotive of resentment; and what then must be their mutual adverseness?—That war excites these passions, needs not be proved. When a war is in contemplation, or when it has been begun, what are the endeavors of its promoters? They animate us by every artifice of excitement to hatred and animosity. Pamphlets, placards, newspapers, caricatures—every agent is in requisition to irritate us into malignity. Nay, dreadful as it is, the pulpit resounds with declamations to stimulate our too sluggish resentment and to invite us to blood. And thus the most unchristian-like of all our passions, the passion which it is most the object of our religion to repress, is excited and fostered. Christianity cannot be flourishing under circumstances like these. The more effectually we are animated to war, the more nearly we extinguish the dispositions of our religion. War and Christianity are like the opposite ends of a balance, of which one is depressed by the elevation of the other.

These are the consequences which make war dreadful to a state. Slaughter and devastation are sufficiently terrible, but their collateral evils are their greatest. It is the immoral feeling that war diffuses—it is the degradation of principle, which forms the mass of its mischief.

There is one mode of hostility that is allowed and encouraged by war, which appears to be distinguished by peculiar atrocity: I mean privateering. If war could be shown to be necessary or right, I think this, at least, were indefensible.—It were surely enough that army slaughtered army and that fleet destroyed fleet, without arming individual avarice for private plunder, and legalizing robbery because it is not of our countrymen. Who are the victims of this plunder, and what are its effects? Does it produce any mischief to our enemies but the ruin of those who perhaps would gladly have been friends; of those who are made enemies only by the will of their rulers, and who now conduct their commerce with no other solicitude about the war than how they may escape the rapine which it sanctions? Privateering can scarcely plead even the merit of public mischief in its favor. An empire is little injured by the wretchedness and starvation of a few of its citizens. The robbery may, indeed, be carried to such extent, and such multitudes may be plundered, that the ruin of individuals may impart poverty to a state. But for this mischief the privateer can seldom hope; and what is that practice, of which the only topic of defence is the enormity of its mischief!

There is a yet more dreadful consideration: The privateer is not only a robber but a murderer. If he cannot otherwise plunder his victim, human life is no obstacle to his rapine. Robbery is his object, and his object he will attain. Nor has he the ordinary excuses of slaughter in his defence. His government does not require it of him. He makes no pretext of patriotism, but robs and murders of his own choice, and simply for gain. The soldier makes a bad apology when he pleads the command of his superiors, but the privateer has no command to plead;—and with no object but plunder, he deliberately seeks a set of ruffians who are unprincipled enough for robbery, and ferocious enough for murder, and sallies upon them upon the ocean, like tigers upon a desert, and like tigers prowling for prey.—To talk of Christianity, as permitting these monstrous proceedings, implies deplorable fatuity, or more deplorable profaneness. I would, however, hope, that he who sends out a privateer has not so little shame as to pretend to conscience or honesty. If he will be a robber and a murderer, let him at least not be a hypocrite, for it is hypocrisy for such men to pretend to religion or morality. He that thus robs the subjects of another country, wants nothing but impunity to make him rob his neighbor: He has no restraint from principle.

I know not how it happens that men make pretensions to Christianity whilst they sanction or promote such prodigious wickedness. It is sufficiently certain, that whatever be their pretensions to it, it is not operative upon their conduct. Such men may talk of religion, but they neither possess nor regard it. And although I would not embrace in such censure, those who without immediate or remote participation in the crime, look upon it with secret approbation because it injures their "enemies," I would nevertheless suggest to their consideration, whether their moral principles are at that point in the scale of purity and benevolence which religion enjoins.

We often hear, during a war, of subsidies from one nation to another for the loan of an army; and we hear of this without any emotion, except, perhaps, of joy at the greater probability of triumph, or of anger that our money is expended.—Yet, surely, if we contemplate such a bargain for a moment, we shall perceive that our first and greatest emotion ought to be abhorrence. To borrow ten thousand men who know nothing of our quarrel, and care nothing for it, to help us to slaughter their fellows! To pay for their help in guineas to their sovereign! Well has it been exclaimed

War is a game, that were their subjects wise, Kings would not play at.

A king sells his subjects as a farmer sells his cattle; and sends them to destroy a people, whom, if they had been higher bidders, he would, perhaps, have sent them to defend. That kings should do this, may grieve, but it cannot surprise us. Avarice has been as unprincipled in humbler life; the possible malignity of individual wickedness is, perhaps, without any limit. But that a large number of persons with the feelings and reason of men, should coolly listen to the bargain of their sale, should compute the guineas that will pay for their blood, and should then quietly be led to a place where they are to kill people towards whom they have no animosity, is simply wonderful.—To what has inveteracy of habit reconciled mankind! I have no capacity of supposing a case of slavery, if slavery be denied in this. Men have been sold in another continent, and England has been shocked and aroused to interference; yet these men were sold, not to be slaughtered but to work; but of the purchases and sales of the world's political butchers, England cares nothing and thinks nothing—nay, she is a participator in the bargains. There is no reason to doubt that upon other subjects of horror, similar familiarity of habit would produce similar effects; or that he who heedlessly contemplates the purchase of an army, wants nothing but this familiarity to make him heedlessly look on at the commission of homicide. If we could for one moment emancipate ourselves from this power of habit, how would it change the scene that is before us! Little would remain to war of splendor or glory, but we should go left with one wide waste of iniquity and wretchedness.—Dymond.

POPERY IN THE UNITED STATES.

That it is the duty of American citizens to acquaint themselves with the nature and effect of Popery, no person can for a moment doubt. Its influence has been felt in almost every christian country. Wherever it appears, it insinuates itself, not only into religious but civil affairs, and claims the government of both soul and body. In a country, therefore, where it has made its appearance, it ought to be examined, that every person may duly appreciate its merits. In this country, its adherents will not be brought to the rack and torture for examination, for that is a prerogative peculiar to itself; but they must be brought to the bar of public opinion.

In the government under which we live every person is secured in whatever belief he chooses, provided he does not encroach upon a similar right in others. But where the religion of the pope reigns, we find a class of men who are not content with directing their own faith and practice, but claim a right to direct others also. They affirm that with them dwells infallibility; and they would fain compel men, by tortures and death, to yield assent to their belief. The never failing practice of popists, in all countries where they have possessed power, tells plainly what they would do here, if the power were placed in their hands.

In this land the government is entirely in the hands of the people. If they change, that will change also. There is

no beauty in Republicanism which will bind it to the hears of a people, bent on oppression. Considering this circumstance, it becomes us to look at the flood of emigration pouring in upon us from the dominions of the Pope. His emissaries are now active, and the treasures of Europe are open for their support. Is it not possible that in some unguarded hour, they may adroitly manage to get the power into their own hands. If so, where will be our free institutions and where our liberties? Can any thing else be expected but the fires of persecution and the gloomy cells of the Inquisition? With a Pope at the head of a government, crime and pollution will spread like a mighty torrent over our country. It was recorded by the secretary of John xxiii, that he was esteemed a good Pope, who did not exceed in wickedness the worst of men.—Even his own master had been convicted by a council of more than forty crimes.—But however wicked, the Pope is universal Bishop, throughout all his dominions. To him homage is given by emperors and kings; yet he must be judged by none.

In several respects misapprehension prevails in the United States with regard to the Roman religion. Some suppose that we need fear nothing from it. If, however, it should spread a few years more, those persons will be convinced that its character is not changed by treading on our soil. Some consider it a branch of christianity; and though a corruption, suppose there is still some purity. But this is a mistake, for it is entirely destitute of the life-giving influence of christianity and is a deadly enemy to every principle which it inculcates. Others think Popery can be discouraged by railing and accusation. But this will only serve to excite the sympathy of the people, without enlightening them. If the votaries of truth should for once take up those weapons, they ought like David with the armor of Saul, to lay them by as soon as possible. Neither can it be discouraged by civil power. That would be in direct opposition to the spirit of our religion and our free institutions.

What means then shall be employed to extirpate popery from our land? It can be done only by enlightening the public. Let knowledge shine upon its dark recesses. If papists are continually emigrating to our shores from lands of darkness, let them know that here they will be surrounded by light. If persons will be Catholics in this country, they ought to be acquainted with the religion they have embraced. If they are allured by the smiling look of the holy religion, to throw themselves into her, surely they should be informed that beneath her drapery lies concealed a sword that will pierce them to the heart.—Landmark.

EARLY REPUTATION.

It is an old proverb, that he who aims at the sun, to be sure will not reach it, but his arrow will fly higher than if he aimed at an object on a level with himself. Just so in the formation of character. Set your standard high and though you may not reach it, you can hardly fail to rise higher than if you aimed at some inferior excellence. Young men are not, in general, conscious of what they are capable of doing. They do not task their faculties, nor improve their power, nor attempt they ought to rise to superior excellence. They have no high commanding object at which to aim; but often seem to be passing away life without object and without aim. The consequence is, their efforts are feeble, they are not waked up to any thing great or distinguished; and therefore fail to acquire a character of decided worth.

Intercourse with persons of decided virtue and excellence is of great importance in the formation of a good character. The force of example is powerful. We are creatures of imitation, and by a necessary influence, our tempers and habits are very much formed on the model of those with which we familiarly associate. In this view, nothing is of more importance to young men than the choice of their companions. If they select for their associates, the intelligent, the virtuous, and the enterprising, great and most happy will be the effects on their own character and habits. With these living, breathing patterns of excellence before them, they can hardly fail to feel a disgust at every thing that is low, unworthy and vicious, and to be inspired with a desire to advance in whatever is praise worthy and good. It is needless to add, the opposite of all this is the certain consequence of intimacy with persons of bad habits and profligate lives.

Young men are, in general but little aware how much their reputation is affected in the view of the public, by the company they keep. The character of their associates is soon regarded as their own. If they seek the society of the worthy and respectable it elevates them in the public estimation, as it is an evidence they respect others. On the contrary intimacy with persons of bad character, always sinks a young man in the eye of the public. While he, perhaps, in intercourse with such persons, thinks but little of the consequences, others are making their remarks; they learn what his taste is;—what sort of company he prefers; and predict on no doubtful ground, what will be the issue of his own principles and character. There are young men, and those

too, who have no mean opinion of themselves, to be intimate with whom would be as much as one's reputation is worth.

THE PRAYING SHEPHERD.

One of the ejected ministers of Wales, went to England, and hired himself as a shepherd to a nobleman in that country. One day the nobleman's wife was very ill, and he sent for the officiating clergyman of the parish, to come and pray for her.—The clergyman being a great sportsman, told the messenger that he would comply with the request after his return from hunting. The nobleman hearing this, became very uneasy in his mind and thought it very strange that a professed minister of the gospel preferred hunting to praying. A domestic told him that the shepherd could pray very well; that he went out every night to pray in a certain private place; and that he had watched him, and he had heard him pray frequently.—The shepherd was immediately sent for, and prayed so powerfully, that the nobleman's heart was melted. He urged the poor man to recite his whole history, and he reluctantly complied. "Well, then," said the nobleman, "you shall henceforth be a shepherd of men." He built him a meeting-house, attended his ministry, and never again troubled the sportsman.

Conceited Young Man. A young gentleman happened to fall into the company of a number of aged Christians, whom he thought to astonish by reciting sublime passages from the poets and orators of the age; and among other things of that description, he quoted, with great emphasis and effect, the well known lines of Shakespeare—

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself;
Yea all which it inherits, shall dissolve,
And like the baseless fabric of a vision,
Leave not a wreck behind."

Having finished the quotation, he began to pronounce an eulogium upon it, affirming, that there was nothing to be found equal to it in sublimity and grandeur in ancient or modern literature. An aged Christian who had attentively listened to the whole harangue, at length interposed and ventured to question the decision, affirming that he could produce a passage equally sublime. The young man, startled with surprise, challenged the point, on which the old gentleman, in a grave and solemn tone, responded—"And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them."

DEISM.

The following reasons were assigned by a reclaimed infidel, for renouncing Deism and embracing Christianity.

1. That I never saw, heard or read of any man, or woman, or child that was reformed, either in whole or in part, by embracing the principles of deism.
2. That I have known hundreds, heard of thousands, that have been reformed by embracing Christianity.
3. That I have known industrious and sober men, who, by imbibing the principles of deism, almost instantly became desperately wicked, and in many instances dangerous members of civil society.
4. That I have known many deists, and many scoffers at religion, speedily and effectually turned from the most abandoned practices, by the preaching of the gospel, to a life of righteousness which showed itself by sobriety, industry, charity, brotherly kindness and universal philanthropy.
5. That I do not recollect hearing of one deist profess really to believe in a future state of rewards and punishments.
6. That I cannot, in all deistical writings, find any law to prevent wickedness and encourage virtue, with rewards and punishments annexed thereto.
7. That in Scripture all the crimes that man can possibly commit, are, under the severest penalties forbid, and every possible virtue inculcated and encouraged, by promises of eternal and exceeding great rewards.
8. That I have seen deists, and read of many, who, at the apparent point of death, were seized with the most horrible despair, uttering the most bitter reflections against themselves for their total neglect of those duties commanded in the gospel. But who ever heard or read of a Christian, at the hour of death, despairing of the mercy of God, because he had all his life-time rejected deism, and shunned the company of its professors? Or even when long, fierce diseases had shaken the nervous system, and raging fevers inflamed the blood, have they ever been so far deranged as to wish they had never been born for not rejecting the Bible as a wicked and mischievous imposition on the human race?

PRAYER.—Fashionable supplants may talk to God; but be confident, he that can truly pray can never be truly miserable. Of ourselves, we lie open to all evils: our rescue is from above, and what intercourse have we with heaven but by our prayers? Our prayers are they that can deliver us from dangers, avert judgments, prevent mischiefs, procure blessings: that can obtain pardon for our sins, furnish us with strength against temptations, mitigate the extremity of our sufferings, sustain our infirmities, raise our dejectedness, increase our graces, abate our corruptions.

sanctify all good things to us, sweeten the bitterness of our afflictions, open the windows of heaven, shut up the bars of death, vanquish the powers of hell. Pray—and both be safe and happy.—Bishop Hall.

MISSIONARY.

From the Baptist Missionary Magazine.

MISSION TO THE KARENS.

Extract of Mr Vinton's Letter, dated Ta-roy, June 6, 1835.

Since our arrival in this place, in addition to my studies, I have been employed in distributing tracts, preaching to the soldiers, and teaching the Karens, who are here from the jungle, the science of music. The distribution of tracts has been no drawback upon my studies, for the exercise it affords is indispensable to my health. My mornings and evenings, when the weather would admit, I have devoted to this work; and generally in my evening excursion have been accompanied by brethren Wade and Mason, who have improved every favorable opportunity of preaching to the natives, while I would be visiting the houses or kyongs in the immediate vicinity, giving tracts to all that could read and would take. And I have found but very few who were unwilling to take. The truth is, there is a wide and effectual door open for the distribution of tracts. True, some may, and probably will, be destroyed. But shall we refuse to give on this account? But examples of tracts being destroyed are very rare; at least, so far as my observation extends.—Since coming to this place, I presume in more than a hundred instances, when I have asked a man if he would receive a tract, he would reply, I have the one you gave me the other day; but on learning that it was not like the one he had already, he would receive it with evident satisfaction. Indeed, nothing is more common than to find numbers, on our return, to whom we had given tracts, employed in reading them. On one homeward excursion I found a man who had collected his family around him, and was reading to them the tract he had just received. I have occasion to pass the house of one of the government-men almost every day, where I have given a number of tracts and portions of the scriptures, and I almost invariably see from one to three employed in reading the books they have received. Indeed, the second man (Burman) in authority in the place, to whom I have recently given a number of books, said, the other day, to one of the native Christians, that he believed our religion, and was soon coming to ask for baptism, and inquired if the teachers would probably require him to relinquish his post under government as a condition of his reception.

The number of tracts and books I have distributed here is rising of six thousand, containing more than two hundred thousand pages. Soon after our arrival, the brethren requested me to take charge of the English department of the mission.—In conducting this I usually spend an hour and a half, four evenings in the week, besides occasional visits at the hospital and barracks. On Sabbath & Thursday evenings I preach; Monday and Saturday evenings we have prayer-meetings. Within five or six weeks ten soldiers have entirely left off the use of all intoxicating liquors, and have commenced attending meeting. Our assembly has more than doubled, and I should think nearly trebled. There are a number of interesting inquirers, whom I have recently proposed to meet steadily on Wednesday evening.—The few among them that are entertaining hope, are beginning to feel a deep anxiety for the conversion of their impatient associates; and their prayer-meetings on Monday and Saturday evenings are held with special reference to this object.—What will be the result, remains yet to be known; but we are hoping and expecting that the Lord will hear our prayer in the revival of his work. The Karen singing-school, which I also undertook at the earnest solicitation of the brethren here, has succeeded beyond my most sanguine expectations. By the close of the rains I think some of the Karens will be able to read music at first sight, and that without aid.

As in my journal I have but merely alluded to Mrs. Vinton's school in Chum-merah, I should add in this place, that it averaged from twenty to twenty-five; and that the scholars made excellent proficiency, nearly one half of whom are members of the church. This school was of no expense to the mission, except for the assistant, as all the scholars were boarded by their parents, or, if from a distance, by the Christians here. Although attended with inconvenience, we had the school in the zayat, so that we have not been obliged to build.

EXTRACT OF A LETTER FROM MR JUDSON, DATED

Moulmein, June 30, 1835.

State of the Mission at Moulmein.

Since the beginning of the year we have received six into the Moulmein native church. One has been removed by death, and one has been finally excluded, so that the present number is ninety-two. I have lately adopted the plan of employing several native assistants to itinerate in the town and the neighboring villages, for the purpose of making known the gospel and distributing tracts. They meet every